/193 cont./

*192 286 352 *[115] [797]

c) Puçá hammock. In Tukano one says pũ piõke; we call it puçá hammock because it is similar, in the knots, to the fishing nets called puçá in the Lingua Geral (27).

27. Pe. Ezequiel Lopes tells that around 1931, among the little Pirá-tapúya Indians from the river Papurí who came to enroll as boarding-school students at the Iauareté school (river Uaupés), some appeared equipped with the puçá type of sleeping hammock.

In order to make this type of hammock, one uses a loom somewhat different from what we have seen previously. It consists of two pairs of vertical staffs, with the small separation of one span more or less. A more variable space lies between one pair and another and marks the length of the hammock desired.

Two threads are stretched horizontally, at a distance of 3 to 4 centimeters apart. Between them the woman starts to make knots or stitches like those of a casting net. They stretch two more threads horizontally, and new stitches are interlaced with the first ones, and so on successively.

This type of hammock is perhaps more work than the "beaten" one. The Tukano call it pũ pʊ̃õke, because the line is run through, piõ: and the knot is made by hand.

• 227 284 *[192]

3) Fishing nets (puçá).

The Tukano call them wehẽ-kõ (28)

28. The Salesian Missionary Pe. Eduardo Lagório makes the following observation: "The verb to kill, wehẽ, is interesting: it is used almost exclusively to indicate the death of fish and animals. For human beings, having almost no violent murders, they use the expressions related to the various methods of poisoning."

/193 cont./

*192 because of their purpose, which is to kill the fish (wehẽ means
227 to kill), and in the Lingua Geral, puçá. It is a mesh of knots
284 made out of fibers of caroatá (Bromélia pinguis, Lin.), caroá (Neoglaziovia variegata Ar. Com.), or even tucum. The meshes are narrower or wider, according to the purpose.

[462] They are manufactured by the man. The pregnant woman
[784] cannot touch them, because the fishing would be fruitless. When they prepare their puçá, the men will remain silent, in order to have luck with the fishing.

They perform the work in two ways: either with successive knots, as the casting nets are prepared among the civilized; or using splinters of arumã /Ischnosiphon ovatus, Kcke./, tying them at intervals with caroatá knots, as if one were preparing /194/ a basket. Once this is ready, they take off the splinters and the caroatá knots present the desired net.

They manufacture them in two sizes: a larger one (jereré in Nheengatú), with the shape of a very wide funnel; it measures 1.5 meters or more in length and during the fishing is kept open by means of two poles tied at the ends, in such a way that, with the help of a third pole as a wedge, it almost forms a circle.

They also make smaller and funnel-shaped nets, ganapão /workman, porter/ type, fitted to a hoop equipped with a handle, such as are used to catch butterflies. It is with these that they catch the fish stupefied by the timbo.

It seems that all the men know how to weave their fishing nets, with the exception of the young men of the last generation.

4) Other woven products.

286 With the fibers of tucum or miritĩ they make those elegant
301 bands, yuxtá-seri, that they put on the legs (conf. VII -- 3, d
*[192] (1)).

With these same fibers or with twisted embira they prepare some of the dance ornaments that must support the beautiful plumage.

They use monkey hide in order to make braids, which they wear as dance ornaments.

/194 cont./

286 531 In woven work as well as in plaited work they combine elements of various colors, producing very regular and pleasant designs. Due to their regularity and finish, some of their work almost reaches perfection.

*192 d) Basketry and plaited work.

285 [462] [342] [227] For their basketry -- and all this work is executed by men -- the raw material is more varied. They use embira or the liber of some trees, especially that which they call pi'ĩ-karõ-gõ. They use palms, with a simple plaiting of the leaflets, on the walls of the homes and, more rarely, also on the ceilings. They use strips of paxiũba (waxtá), patauá (yumĩ), and jacitára (wai-tu, a palm of sarmentose and aerial caulis) for mats (i'mĩ-sa) and fish enclosures (sũxteri-ka). It is with the uambé cipo (mĩ'sĩ) that they manufacture the baskets called aturás and the nassas for fishing. But it is especially the arumã (wõhõ), reduced to strips (wõhõ-phĩ), that they use the most, because with them they prepare baskets, sieves, and the tipití /manioc press/.

[824] The arumã (Schinosiphon /Ischnosiphon/ ovatus, Kckes., of the family of the Marantaceae) is a plant of "terra firma," but humid, with wide leaves, /195/ the stalk of which may exceed two meters. From it are separated strips, which, after being dried, acquire the yellowish color of our chair cane. When [386] [531] they want to execute their designs, the natives dye the little straws with their vegetable dyes. Sometimes they are colored on only one side, for example, for the designs on the inside of the sieves.

According to the purpose, the width of the meshes and the shape will vary.

For the plaiting, they make the straws quite even; they put them in good order on the ground (or on a mat), and, squatting, steadying them with the feet, they begin to plait with transverse colored or uncolored splints, according to the designs that they intend to make.

/201 cont./

411 [192] Three types of arrows are distinguished: for hunting, for fishing, and the curabís or small darts for the sarabatana /blow-gun/.

224 411 a) For hunting. The arrows intended for large-scale hunting are heavy, made of brazilwood or pau-de-areo, with a point of wood, or more commonly of animal bone or of iron (32).

32. Before the relations with the civilized, they likewise used stone points, according to the account of Alexandre Ferreira, "Diário," 6th part.

The points /Port. pontas/ (of wood, bone, or iron) are embedded in a piece of wood called ponteira /an addition at the tip of something/, which is firmly tied to the body of the arrow with strings and pitch.

When the arrows are intended for birds and small game, they are of lighter wood and bear, on the end opposite the point, three arara wing feathers arranged in a spiral. In this manner the dart describes its trajectory by simultaneously making a rotating motion, which maintains its direction better.

192 227 411 b) For fishing. For small fish common darts made entirely of paxiuba are used. For large fish (piraíba, pirarucú), alligators, and turtles, the point is of iron (or of bone) and laterally serrated, so that, once buried in the flesh, it cannot come out without dilacerating the tissue.

Those arrows that consist of two parts, staff and tip, are called sararaca (Nheengatú term which means: thing that comes apart). The tip, or suumba, is of strong wood (33),

33. They often use the paracúba, one of the Leguminosae, further hardening the suumba on the fire.

/201 cont./

*192 227 411 411 225 226

with a harpoon set in, and is tied to the staff or the body of the dart by means of a long string (34).

34. The turtle fishermen call the iron point of the arrows virote /short arrow/ or espoleta /fusee, bomb fuse, lunt/ (cf. José Veríssimo: "As populações indígenas do Amazonas /The indigenous populations of the Amazon/," Rev. do Instituto Histórico e Geographico do Rio de Janeiro, Vol. 50, 1887, p. 377).

*[192] When hit, the fish or turtle flees with the /202/ tip harpooned in its body; but the staff of canarana (Gramineae of the genera páspalum and pánicum), which is tied to it by the long string, continues to float, and thus reveals the place where the harpooned animal is hidden. The fisherman picks up the staff and slowly pulls the string, and with relative ease also brings the turtle into the canoe (35).

35. In order to reach the turtles, the fishermen hurl the arrow upward, in such a way that it falls perpendicularly and, with its own weight and the impulse of the fall, penetrates the chelonian's shell. Ordinarily the turtles are kept alive for sale and consumption. As for the fish of larger size, when they are close to them they kill them with a stroke of an oar on the head, and in this way they are able to bring them into the canoe without any danger.

*192 411 c) Curabí. Curabí is a term from the Língua Geral, in Tukano called bú'sá-khá. They are the darts for the sarabatana /blowgun/. Ordinarily they are of paxiúba and measure some 30 or 40 centimeters in length and one or two millimeters in diameter, and taper at the end. They are kept and transported in a quiver of arumã, bu'sá-sá, as we said above.

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/footnote 35 cont./ explain the outbreak of malaria that in 1931-2 decimated the population of Taracuá-ponta, river Uaupés, as the consequence of having taken a stone from the cachoeira of the beijú, Ahũ-gɨ-pweá, actually located some hundreds of kilometers away, on the river Papurí.

asserting that, if someone were to try it, lightning would strike him. It is on some of these rocks that they go to finish the making of their canoe, or the preparation of their nets and fishing gear (36).

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36. There is one of these rocks near the povoado of Parí-cachoeira, river Tiquié.

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/335/ Near the "igarapé of the caterpillar," pixkõ-rõ-ʸa, headwaters of the Cuiú-cuiú, tributary of the Papurí, there is a rock that a woman should not see: if she looks at this rock, she will never have children. And when they go by this place, the women and maidens turn their faces to the other side. Fish from this and from some other igarapés cannot be eaten; if somebody were to do it, he would suffer from toothache.

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In Jabutí-cachoeira, on the river Tiquié, there is a rock called nõ'mya-ga (rock of the women, or rock woman?) with a groove that looks like a vulva to the natives. When the young men go by there, they throw a piece of beijú, a lemon, or some other fruit at it from their canoe. It is what they call doxkésɨ-i'ɨsé, that is, they throw to hit the mark. Because, they explain, if the object thrown remains in the groove, they will soon have wives. This rock, for them, is very precious. They also think that, by rubbing the hand over it, later they will easily learn any trade.

[192]